

LABOR TROUBLES

or Twelve Years in the Great Industrial Army at the Pullman Works.

1000 CONTENTED MEN.

the Town Is Managed on Business Principles From End to End.

PHILANTHROPY NOT RECOGNIZED.

Generality in the Way of Libraries and Comforts Found to Pay.

DEL HOMES A GOOD INVESTMENT

HE CONFLICT AT HOME-

THE CONFLICT AT HOME-

unskilled laborer an equal opportunity for cleanliness with the highest paid laborer.

All Run on a Business Basis.

The Pullman company looks after the streets of the town and the public lighting. The sidewalks are also attended to by the corporation. The result is one of the best cared for systems of streets in any town in the country.

The library is one of the greatest advantages to workmen who wish to improve themselves. Here will be found all the best books bearing upon the various trades and industries which are to be developed at Pullman.

The Pullman company covers the town. This gigantic experiment at Pullman is one that has attracted wide attention throughout the world.

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None of the workmen are permitted to own real estate. This is considered by many as a hardship. But the Pullman company says that otherwise they could not manage their property on a unit basis.

There is a most valuable lesson to be learned in the study of the affairs of the Pullman palace car corporation. Its management never has any serious trouble with its employees.

There is no corporation in the world which has had less trouble than this one with the people employed by it. This is due to the result of mere chance, but the outcome of a system. It is, therefore, a system worth studying.

The Pullman company employs in its works at Pullman, Ill., on an average during the whole year over 10,000 men. In addition to this brigade of workmen the Pullman company employs upon the various railroads throughout the country over 100,000 men.

The value of a Reserve Fund. Very few corporations could afford to set aside such a great sum as was required for the foundation of this village.

Neither is this stock the property of a few rich people. It is held by the workers in the form of the company's 5 per cent return on the dividends of this stock.

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and no demonstrations were made against the manager of the company. Even during the whole period of the strike the workmen had gone out not because of grievances of their own, but in accordance with the wishes of the labor leaders in Chicago, who would not permit a rupture of the protection of the property of the company if any one had sought to injure it.

There is to-day a good business feeling between the management and the public lighting managers. There is nowhere any semblance of sentiment. Mr. Pullman is a frequent visitor at the shops and is constantly going around the works, where the workmen address him at any time if they want any advice as they would a friend. There is nothing like subservience or cringing. All these and many other things are the result of the American-born workmen are the most skillful and ingenious. The Swedes are considered perhaps the steadiest. There are no strikes or any attempt upon the part of the company to control the private affairs of their workmen.

Over in England, by reason of the remarkable intermingling of politics and religion which they have in that country, the controversy got into the courts, and was decided one way or the other, I have forgotten which. I believe that the discussion affirmed the right of people to hold an opinion in the matter which was not the theory of all the other people. It was made permissible to have more than one theory about baptismal regeneration.

That old dispute tangled up the theologians in this country and even led to the separation of certain particularly enthusiastic members of the church. It is a wonder if they still know as much as they did then about baptismal regeneration. The little church which they built here for the defense of their opinion about that matter has long since been turned into a tenement house, and the building which was founded upon that one stone is not at present making any great noise in the world. We have turned our attention elsewhere.

Not Worth Burning For. Baptismal regeneration is no longer a "burning question"—that is, a question for which Christians, if they had the power, would be glad to burn each other. It has given up the ghost. The workmen who were once so hotly engaged in the matter, will presently be happily forgotten. Our children will wonder how we could have brought so much animosity into our churches and discussions.

The word regeneration ceased to be discussed, I know not why. Not because it was accurately defined and permanently settled. That, as I hope to show, is forever impossible. It is a matter of definition, and the word is forever in the air. The word regeneration still remains in the Bible and in the appointed services of baptism. After all the clash of theories, here is still the cause of the misunderstanding and discussions. Perhaps we can get a clearer idea about it now than the fathers could. The moment of theological battle is not a good time to study it. We are impelled to take sides, to adopt a partisan position, and accordingly to look at truth from one side only.

Let us look at it again. What is meant in the service of baptism, when the minister bids the congregation to join him in a thanksgiving for the child's regeneration? The word regeneration comes into the baptismal office out of the third chapter of the Gospel of St. John, and out of the epistle which St. Paul wrote to Titus: "Except a man be born again (regenerated)—of water and of the Holy Spirit, he cannot enter the Kingdom of God." "When the kindness of God our Savior, and his love toward man appeared, not by works done in righteousness, but by His mercy, he saved us, through the washing of regeneration and renewing of the Holy Ghost."

When we come, however, to inquire exactly what regeneration means, the church returns no answer. It is evident from the use of the word in Holy Scripture that it means a new birth, a new life, a new creation. It belongs not to the domain of mathematics, or logic, or scientific theology, but rather to the world of poetry, and of the imagination. We are not to be content with the New Testament of the past few years. In nearly every instance they were men well advanced in years who had lived alone and were unacquainted with an exceeding limited circle. Their relatives, if they had any, were distant cousins whose whereabouts were unknown and whose existence was, perhaps, a matter of mere tradition.

Nearly all these men left scanty wardrobes, a small amount of money, a few books, and usually a model of something or other. They left no real estate. The world and secure for them unlimited means and great honor. With their death died the idea. The models in every instance proved to be mere mechanical contrivances of no value beyond that which the wheels and springs and other contrivances were worth if removed. If some of the old-fashioned clocks or quaint pictures that had been stored in the Duane street building could but speak they might tell some interesting tales of long lost fathers and men who were the last of their race.

Art and Evolution Dethroned. We are conscious of the basic inadequacy of language in regard to all the higher truths. No great picture, nor statue, nor book, nor great sermon, nor singing, feeling, no sermon, or oratory, or anything else, expressed in any number of formal sentences. Love eludes definition. Patriotism, courage, and other noble qualities, these high matters are to be thought of, not defined, with boundless variety in our thinking, with no limit to the possibility of new discovery. Nobody has ever said, "I will ever say, all that can be said about them."

Somehow we are slow to see that the great truths of religion are as incapable of definition as these other great truths. We are all the time making the mistake of thinking that religious truth is truth of a low order, that it belongs with physics and arithmetic, that the creeds and the accretions are like sticks and stones, and the truths of Christ like the statements of the multiplicity of the sciences. Religious truth is of the very highest order, and belongs with music and poetry, and art, and patriotism, and honor, and love, absolutely beyond the reach of any definition. The good theologians of the Middle Ages were quite sure that the Inquisition was in possession of the whole mind of God. They were as certain as the astronomer of the day that they were the truest and the most accurate of all the sciences—and as mistaken. After all their instructive blunders we are still in search of a definition of the essence of religion.

Regeneration Is a Wide Word. Now, the word regeneration offers, it seems to me, a way out of this old error. For here is a wide word, taken out of the world of poetry, and capable of a noble application. The word regeneration limits no man's thinking. It attempts no theological definition. In spite of all endeavors to get it into the field of mathematics, and to make it a science, it still swerves free as the stars. It is set forth no sacramental doctrine. To be baptized is to be born again. What a boundless arena is here through open to the devout imagination, to the meditation of the Christian! Baptism, the church says, is regeneration; and the word sets the door wide for every body, absolutely untrammeled.

One thing is quite clear about baptism; whatever else baptism does it initiates us into the church, and into the life of its members of Christ. Baptism is an adoption in the family of God. It makes us children of God. Baptism is the bringing of a human soul into the midst of spiritual influences. It makes us inheritors of the kingdom of heaven.

Evidently, baptism is an entrance into the church, and into a new way of life, as entrance into a new life. Whatever the regeneration may mean, it may very properly mean this. Initiation into this great spiritual life is a being born again. It represents a new environment.

The Influence of Environment. It is not easy to over-estimate the influence of environment. The difference is immeasurable which results from the birth of one child into a family, and the birth of another child into another and very different family. The chances are enormous that the family environment will absolutely shape and determine the life of the child. In a wider field, see what environment does in the development of nationality. There is an actual difference, not to be accounted for by any consideration of geography or of history, between a Frenchman and an Englishman, between an Italian and a Russian, between a citizen of Pittsburg and a citizen of Constantinople. This difference is due to the influence of environment.

Now, baptism puts a child into a certain environment. The child is made a member of the church, and is surrounded by Christian associations. Promises are made, as a condition of admission, that all pains will be taken to maintain a high standard of Christian life. The change which has come upon this child, as compared with another, left in the religious world, is like a removal from Timbuctoo to London, or like an adoption into a new home. Of course, the child may not be receptive of these uplifting influences, or there may be some defect in the application of the sacrament. But the child may be at fault; but, in a majority of instances, the change of environment, of which baptism is the sign, will do enough to set a new life upon the child.

The Symbol of New Environment. Some of the illustrations of baptism given in the New Testament show us just this meaning of it was in the minds of the earliest Christian teachers. A company, the weather seemed to think that it served her right—for what I did not ascertain. The landlady simply remarked that the burglar was the only person she had ever known to visit that house and come away satisfied with what he got in.

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THE BAPTISMAL RITE.

At One Time There Was a Great Discussion of Regeneration.

THE CHURCH WAS DIVIDED ON IT.

In the Clearer Light of To-Day the Word Takes a Broad Meaning.

REALLY A CHANGE OF ENVIRONMENT

(WRITTEN FOR THE DISPATCH.)

Once upon a time there was a great deal of discussion about baptismal regeneration. Over in England, by reason of the remarkable intermingling of politics and religion which they have in that country, the controversy got into the courts, and was decided one way or the other, I have forgotten which. I believe that the discussion affirmed the right of people to hold an opinion in the matter which was not the theory of all the other people. It was made permissible to have more than one theory about baptismal regeneration.

That old dispute tangled up the theologians in this country and even led to the separation of certain particularly enthusiastic members of the church. It is a wonder if they still know as much as they did then about baptismal regeneration. The little church which they built here for the defense of their opinion about that matter has long since been turned into a tenement house, and the building which was founded upon that one stone is not at present making any great noise in the world. We have turned our attention elsewhere.

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WOES OF A HUSBAND.

Played the Role of Victim in a Little Discussion of Burglars.

A BOARDING HOUSE EPISODE.

Catastrophe Caused by Drowsiness and Vivid Imaginations.

MORAL SUASION IN TWO DIRECTIONS

(CORRESPONDENCE OF THE DISPATCH.)

NEW YORK, July 22.—We were sitting on the steps of the boarding house, a dozen or so of us. The landlady had just told a story, which had been pronounced good by such of us as were behind with our boarding money. The story related to a daring robbery that had been perpetrated in the boarding house across the way. The burglar had remained in her room nearly an hour and had collected every article of value which she was not wearing at the time, but as she generally wore nearly all the jewelry that she owned, he was short a couple of dozen rings and a watch. Perhaps he was feeling sorry for the poor woman, and he had not taken the jewelry, but he had returned and caught him in the act. Thereupon she fainted dead away and the burglar removed from her inanimate form those trinkets which the poor fellow might have missed if she had not come back just in the nick of time.

The Burglar Was Satisfied. Some of the gentlemen of our party said that this was rather rough on the lady, but most of our hearers on the weather seemed to think that it served her right—for what I did not ascertain. The landlady simply remarked that the burglar was the only person she had ever known to visit that house and come away satisfied with what he got in.

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